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The World's Parlia= ment of Religions and the Religious Parlia= ment Extension

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THE WORLD'S PARLIAMENT OF RELIGIONS AND THE RELIGIOUS PARLIAMENT EXTENSION.



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PREFATORY NOTE.

HE World's Parliament of Religions, undertaken in the ardent desire of removing the prejudices that separate the various religions of mankind, to the end

that the truth may be recognised and made known in the world, has found a surprising response in the hearts of the people. It has created a movement that will both increase and endure: and since it will be a powerful factor in future history that will work for peace and good-will throughout the earth, the Committee of the World's Religious Parliament Extension trust that the Sovereign Authorities of all countries, whether of government or of religion, will graciously give their favorable attention to its far-reaching significance. For the promotion of this great cause, the Secretary of the Religious Parliament Extension has been authorized to have articles, stating the most salient facts of the movement, printed in a suitable form for presentation to the highest dignitaries both of church and of state; and feeling that it is a serious duty to be obeyed, as well as a high privilege to be enjoyed, the undersigned has entered upon the work assigned to him, and ventures to submit the accompanying publication with the hope that it will prove fruitful of good results.

With profound respect,

PAUL CARUS, Ph.D.

Secretary of the Religious Parliament Extension.

Chicago, Illinois, January 1, 1896.

THE WORLD'S PARLIAMENT OF RELIGIONS AT CHICAGO, 1893



THE WORLD'S PARLIAMENT OF RELIGIONS & AT CHICAGO, 1893.

VER since the close of the World's Congresses of 1893, which opened on the 15th of May and held their final session on the 28th of October, and which embraced in more than two world-wide. hundred general divisions of twenty departments nearly all the great interests of enlight-

The interest

ened humanity, streams of comment, chiefly on the World's Parliament of Religions as the supreme event of the series, have flowed to Chicago from all parts of the world, showing a world-wide interest in the proceedings and a desire to know more fully the facts in relation to them. For the most part, those streams of comment have been pure, reflecting the splendors of the skies and the beauties of the fields through which they flowed; but occasionally they have borne the driftwood of ignorance, mistake, and prejudice, and sometimes even the impurities of misrepresentation and unkind epithet. This. however, is only what should have been expected, for it is only in the ideal realm that ideal perfection can be found. Let us therefore be thankful there has been so much of appreciation and praise, and so comparatively little of unkind expression.

hat the movement which took the form of organised effort in 1889, and culminated in the actual holding of the World's Congresses of the world's Congresses of the World's Congresses of the world's Exposition in 1893 has steadily increased in breadth

and power since the close of the congress season, and that this increasing. movement will continue to influence mankind for generations to come, has been evidenced in many ways. Perhaps the most noteworthy event that distinguished the opening of the present

Steadily

vear was the World's Congress Reunion and Celebration of the Parliament of Religions, held in the Chicago Auditorium on the evening of the last New Year Day. Almost spontaneously a great demonstration was arranged and triumphantly executed. The programme was remarkably varied, comprehensive and imposing, and the character and enthusiasm of the audience were worthy of the occasion. It is not the purpose of the present article to give an account of that celebration, which it is hoped will be otherwise adequately presented to the reading public. rompted by the events of the past year, and especially

An epochmaking event.

by that to which reference has just been made, the Editor of "THE MONIST" has requested the writer to set forth, as briefly and clearly as possible, the fundamental nature and basis of that part of the great general movement which relates especially to the Parliament of Religions. I have accordingly undertaken to state, in a compact form, the underlying principles and the controlling rules and regulations under which the marvelous success of that memorable convocation was attained. With remarkable accord, the leaders of progress in all lands have recognized the World's Congresses of 1893, crowned by the Parliament of Religions. as constituting an epoch-making event in the history of human progress, marking the dawn of a new era of brotherhood and But here and there a note of discord has been heard breaking against the harmony of the general anthem of praise. This is not surprising, for differences of opinion on every subject must exist; but it is remarkable that most of the criticisms have come from persons assuming to speak in the name of Christianity. This curious circumstance naturally awakened a desire to know, more explicitly, the nature, scope and purposes of the Religious Congresses of 1893; and why it is, and how it is, that a great religious assembly, which, for seventeen successive days, was opened with the prayer that Jesus taught to his disciples, the representatives of all the religions of the world reverently joining in its devout recital, has been or 2

A desire to know its nature, scope and purpose.

can be a subject of censure from persons who claim to be his fol-Evidently there is some mistake in regard to the lowers.

n a certain high and representative sense the Parlia-

Let us endeavor to see what it is. matter.

ment of Religions was an exemplification of monism in religion. For it showed that with all the differences in the forms of religion, there is, nevertheless, something underlying them all, which constitutes an incorruptible and indestructible bond of brotherhood, which, like a golden cord, binds all the races of men in one grand fraternity of love and service. What that enduring something is, may be found quite explicitly set forth in the Christian Scriptures. The

Gospel of St. John declares, among many similar things, that there is a True Light which lighteth every man that cometh into the world; namely, the Light of the Word which was in the beginning with God, and which was made flesh and dwelt among men in the form of the same Jesus whose prayer voiced the daily supplications of the Parliament of Religions. (St. John i, 9.)

nd the great apostle Peter, who had fallen into the error of supposing that Christian salvation was for the Jews only, and had been cured of this error by a symbolic instruction, also declares that in truth

God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted of Him. (Acts ix, 34, 35.) It is also the clear doctrine of the Church that God hath not left himself without a witness among any people; but that there is an influx from God into the mind of every human being. teaching that there is a God, and that he should be loved and served. Hence, if anyone really be a genuine Christian it would seem impossible for him to do otherwise than ardently desire to come into just such a relation with all other men as the Christians had with the representatives of other faiths during the seventeen days of the Parliament of Religions, and have since continued to enjoy with them through correspondence and otherwise. Ιŧ

Bond of brotherhood as set forth in the Christian Scriptures.

God not without a witness.

What it was not.

t may be well, in this connexion, to mention a few things which the Parliament of D tended to be. It was not a scheme to form a new religion. It was not a project to put the representatives of any form of faith in any false position. It was not a trap set to catch any unwary visitors to the World's Fair. But on the contrary, the World's Parliament of Religions was a friendly conference on the basis of the golden rule of Christ; a royal feast to which the representatives of every faith were asked to bring the richest fruits and the fairest flowers of their religion. preme object of the festival was to end religious strife and persecution: and to secure to every human being, as far and as rapidly as possible, the sacred right to worship God according to the dictates of his own conscience. To that end, no participant was asked to surrender any conviction of what he believed to be truth and duty; nor was any representative of any faith asked to take any part which would compromise him in his relations to his own Church. Those who took the active and responsible part in the organisation of the Parliament of Religions had no more fear that any injury might come from it to the Sun of Righteousness than they had that it would work harm to the sun of the firmament.

he original proclamation of the World's Congresses of 1893 embraced, among other great themes to be considered, "the grounds of fraternal union in the language, literature, domestic life, religion, science,

art, and civil institutions of different peoples." In organising the Department of Religion, the following definitions and aphorisms were prefixed to the preliminary publication of the department: "Religion: real piety in practice, consisting in the performance of all known duties to God and man.—Law Dictionary; No society can be upheld in happiness and honor, without the sentiment of religion.—Laplace; Life and religion are one, or neither is anything.—George MacDonald; All religion has relation to life, and the life of religion is to do good.—Swedenborg;

Definitions.

ΑÏ

All religion is summed up in these two words—Law and Gospel; and these two words in one word—Love.—Lyman Abbott; Pure religion and undefiled before our God and Father, is to visit the widows and fatherless in their affliction, and keep himself unspotted from the world.—James i, 27; What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?—Micah vi, 8; All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.—Matthew vii, 12."

he general object of the proposed religious congresses we declared in that publication to be: "To unite all religion against all irreligion; to make the golden rule the basis of this union; to present to the world in the

Religion against irreligion.

religious congresses to be held in connexion with the Columbian Exposition of 1893, the substantial unity of many religions in the good deeds of the religious life; to provide for a World's Parliament of Religions, in which their common aims and common grounds of union may be set forth, and the marvellous religious progress of the nineteenth century reviewed; and to facilitate separate and independent congresses of different religious denominations and organisations, under their own officers. in which their business may be transacted, their achievements presented, and their work for the future considered." The following themes were mentioned as appropriate to indicate the general scope of the department, and more especially to elicit the suggestions of the committees, advisory councils, honorary members and others interested, to be utilized in making the final arrangements for the religious congresses: "a. The idea of God, its influences and consolations. b. The evidences of the existence of God, especially those which are calculated to meet the agnosticism of the present time. c. That evils of life should be shunned as sins against God. d. That the moral law should be obeyed as necessary to human happiness, and because such is the will of the Creator. e. That the influence of religion on the family life is to make it virtuous and pure. f. That

Themes and suggestions.

f. That the influence of religion on the community is to establish justice, promote harmony and increase the general welfare. g. That the influence of religion on the State is to repress evil. vice, and disorder in all their forms, and to promote the safety and happiness of the people. h. That conscience is not a safe guide, unless enlightened by religion and guided by sound reason. i. That of a truth, God is no respecter of persons, but in every nation he that feareth Him, and worketh righteousness is accepted of Him. j. That throughout the world the substantial fruits of sincere religion include the following: Improved personal character: better business methods: nearly all the works of charity: improved domestic order, greater public peace, etc. k. That the weekly rest-day is indispensable to religious liberty. and to the general welfare of the people. 1. The triumph of religion in all ages. m. The present state of religion throughout the world, including its marvellous advances during the present n. The statistics of churches as an answer to the alleged prevalence of infidelity. o. The dominance of religion in the higher institutions of learning. p. The actual harmony of science and religion; and the origin and nature of the alleged conflict between them. q. The influence of religious missions on the commerce of the world. r. The influence of religion on literature and art. s. The coming unity of mankind in the service of God and of man. t. That there is an influx from God into the mind of every man, teaching that there is a God and that he should be worshipped and obeyed; and that as the light of the sun is differently received by different objects, so the light of divine revelation is differently received by different minds, and hence arise varieties in the forms of religion. u. That those who believe in these things may work together for the welfare of mankind, notwithstanding they may differ in the opinions they hold respecting God, His revelation and manifestation; and that such fraternity does not require the surrender of the points of difference. The Christian believing in the supreme divinity of Christ may so unite with the Jew who devoutly believes in 6 **Tehovah**

Science and religion.

Jehovah of Israel; the Quaker with the High Church Episcopalian; the Catholic with the Methodist: the Baptist with the

Unitarian, etc."

he immense task of organising the Parliament of Re- Task of ligions was entrusted to a general committee of which general the Rev. Dr. John Henry Barrows was appointed the committee. Chairman. This committee consisted of sixteen per-

sons, representing sixteen forms of religious faith. In selecting them, great care was taken to secure as representatives of different religious bodies, persons of strong and vigorous convictions, who would be acknowledged by their respective organisations as worthy to speak in their behalf. The committee, as originally constituted, consisted of the following persons: Rev. John Henry Barrows, D.D., Chairman (Presbyterian): Rev. Prof. David Swing, Vice Chairman (Independent); Archbishop P. A. Feehan (Catholic); Rt. Rev. Bishop William E. McLaren, D.D., D.C.L. (Protestant Episcopal); Rev. Dr. F. A. Noble (Congregationalist); Rev. Dr. William M. Lawrence (Baptist); Rev. Dr. F. M. Bristol (Methodist): Rabbi E. G. Hirsch (Jew): Rev. Dr. A. I. Canfield (Universalist): Rev. Jenkin Lloyd Jones (Unitarian); Rt. Rev. Bishop C. E. Cheney (Reformed Episcopal); Rev. M. C. Ranseen (Swedish Lutheran); Rev. John Z. Torgersen (Norwegian Lutheran); Rev. J. Berger (German Methodist): Mr. J. W. Plummer (Quaker): Rev. L. P. Mercer (Swedenborgian).

he first public act of this committee was the issuance of the following Preliminary Address, which, being Preliminary very brief, is here reproduced on account of its historic address. importance. "The Columbian Exposition of 1893,

besides a comprehensive and brilliant display of the achievements of men in material progress, is to be made still more notable by conventions of the leaders of human thought. The Auxiliary having charge of these congresses is an organisation which has received Congressional recognition and approval, and is authorised and supported by the World's Fair authorities, who

who earnestly believe that these conventions will elevate the character and increase the utility of the Exposition. Audience rooms, sufficient in number and capacity for every kind of assembly, will be provided by the Directory of the Fair.

ince the World's Fair stands for the world's progress in civilisation, it is important that the creative and

Prominence of religion.

regulative power of religion, as a prime factor and force in human development, should receive due prominence. The committee having charge of the religious congresses seek the co-operation of the representatives of all faiths. Now that the nations are being brought into closer and friendlier relations with each other, the time is apparently ripe for new manifestations and developments of religious fraternity. Humanity, though sundered by oceans and languages, and widely differing forms of religion, is yet one in need, if not altogether in hope. The literatures and the results of the great historic faiths are more and more studied in the spirit which would employ only the agencies of light and love. It is not the purpose of these conventions to create the temper of indifferentism in regard to the important peculiarities distinguishing the religions of the world, but rather to bring together, in frank and friendly conference, the most eminent men of different faiths, strong in their personal convictions, who will strive to see and show what are the supreme truths, and what light religion has to throw upon the great problems of our age. Ample provision will be made for special congresses of all churches, denominations, or religious organisations, which may desire to avail themselves of the opportunities presented by this auxiliary. The central religious congress will, however, rest on a wider basis. We are confident that it may be made illustrious as a representative gathering of men united for the attainment of great moral ends. Believing that God is, and that He has not left Himself without witness: believing that the influence of religion tends to advance the general welfare, and is the most vital force in the social order of every people; and convinced that

of

A representative gathering.

of a truth God is no respecter of persons, but that in every nation he that feareth Him and worketh righteousness is accepted of Him, we affectionately invite the representatives of all faiths to aid us in presenting to the world, at the Exposition of 1893, the religious harmonies and unities of humanity, and also in showing forth the moral and spiritual agencies which

are at the root of human progress.

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t is proposed to consider the foundations of religious faith; to review the triumphs of religion in all ages; to set forth the present state of religion among the nations and its influence over literature, art, commerce, government, and the family life; to indicate its power in promoting temperance and social purity, and its harmony with true science; to show its dominance in the higher institutions of learning; to make prominent the value of the weekly rest-day on religious and other grounds; and to contribute to those forces which shall bring about the unity of the race in the worship of God and the service of man. Let representatives from every part of the globe be interrogated and bidden to declare what they have to offer or suggest for the world's betterment: what light religion has to throw upon the labor problem; the educational questions, and the perplexing social conditions of our time: and what illumination it can give to the subjects of vital interest that will come before the other congresses of 1893. It is proposed to have these and similar themes discussed by great masters of human thought from many lands, and we invite suggestions and assurances of co-operation from those persons and religious bodies to whom this address is particularly sent. From the many favorable responses already received from leading theologians, statesmen, jurists, historians, scientists, authors, and scholars, it is expected that the congresses of 1893 will mark an important epoch in the history of the human mind." There are many reasons for the belief that there is now a widespread desire for a more definite

and comprehensive knowledge of the exact manner in which

The triumphs of religion and the illumination it can give.

the

the Parliament of Religions was planned and carried into effect, than has hitherto been accessible. Prompted by this belief, the following additional particulars are given, and the final statement of the objects of the Parliament, as settled after a voluminous correspondence, is therefore here reproduced exactly as it was sent to those invited to take part in the convocation.

HE OBJECTS OF THE PARLIAMENT: 1. To bring together in conference, for the first time in history, the leading representatives of the great historic religions of the world. 2. To show to man, in the

most impressive way, what and how many important truths the various religions hold and teach in common. mote and deepen the spirit of human brotherhood among religious men of diverse faiths, through friendly converse and mutual good understanding, while not seeking to foster the temper of indifferentism, and not striving to achieve any formal and outward unity. 4. To set forth, by those most competent to speak, what are deemed the important distinctive truths held and taught by each religion, and by the various chief branches of Christendom. 5. To indicate the impregnable foundations of theism, and the reasons for man's faith in immortality, and thus to unity and strengthen the forces which are adverse to a materialistic philosophy of the universe. 6. To secure from leading scholars, representing the Brahman, Buddhist, Confucian, Parsee, Mohammedan, Jewish, and other faiths, and from representatives of the various churches of Christendom, full and accurate statements of the spiritual and other effects of the religions which they hold upon the literature, art, commerce. government, domestic and social life of the peoples among whom these faiths have prevailed. 7. To inquire what light each religion has afforded, or may afford, to the other religions of the world. 8. To set forth, for permanent record to be published to the world, an accurate and authoritative account of the present condition and outlook of religion among the leading 9. To discover from competent men, nations of the earth. 10 what

Full and accurate statements.

what light religion has thrown on the great problems of the present age, especially the important questions connected with temperance, labor, education, wealth and poverty. 10. To bring the nations of the earth into a more friendly fellowship, in the hope of securing permanent international peace."

n connexion with these objects certain specific rules and regulations were promulgated for the conduct of the proposed conference, the most important of which are as follows: "1. Those taking part in the Parlia-

ment are to conform to the limitations and directions of the general committee on Religious Congresses of the World's Congress Auxiliary, and they are carefully to observe the spirit and principles set forth in the preliminary address of this com-2. The speakers accepting the invitation of the general committee, will state their own beliefs and the reasons for them with the greatest frankness, without, however, employing unfriendly criticisms of other faiths. 3. The Parliament is to be made a grand international assembly for mutual conference, fellowship, and information, and not for controversy, for worship. for the counting of votes, or for the passing of resolutions. 4. The proceedings of the Parliament will be conducted in the English language. 5. Preceding the meetings of the Parliament will be daily morning conferences, purely religious and devotional, under suitable leaders, thus enabling those naturally affiliated to worship together. 6. The evening meetings will be devoted partly to the practical problems of the age, partly to the meetings of non-Christian religionists who may desire to come together, and partly to the sessions of the Parliament of Christendom, at which all those who recognise the moral and spiritual leadership of Jesus will discuss the relationship of all believers in Him, to one another, and to the needs of the world." These special provisions were supplemented and reinforced by the general rules and regulations of the World's Congress Auxiliarv. which were sent through the Department of State, and otherwise, to all parts of the world. From these rules and regulations 11

International peace.

Limitations. tions the following extracts are here given to show the actual working machinery under which even congresses on labor and religion were conducted with such order, decorum, peace and success, as were never surpassed, and probably never equalled.

HEMES, SPEAKERS AND LIMITATIONS.
On these subjects we said: "To make the proceedings of the various congresses as worthy of a worldwide publication as possible; to reduce as far as

practicable the expense of such publication; to prevent repetitions of matter and duplicate assignments of speakers; to secure such a strength and force of treatment as will ensure the widest reading; to guard against encroachments by one speaker on the time which justly belongs to another; and to secure a just representation of all the participating countries, the themes to be presented in the various congresses will be selected with a view to make a complete and orderly treatment of the general subject embraced in the department; the programmes of the different departments and divisions will be carefully compared, and all papers and remarks will be strictly limited to an allotted time. The object will be to state results and present existing problems and suggested remedies, and for this purpose lengthy papers are neither necessary nor desirable."

ISCUSSION OF THE SUBJECTS PRESENTED.
"Unprepared discussion or miscellaneous debate

would obviously be inconsistent with a plan of which the chief object is to procure the maturest thought of the world on all the great questions of the age, in a form best adapted to universal publication. The time at disposal after delivery of a discourse will, therefore, be given to the most eminent persons present, who will speak on the call of the presiding officer, and to whom such previous notice as may be practicable will be given. The summaries of progress to be presented, and the problems of the age to be stated in the World's Congress of 1893, will not be submitted to the vote of those who may happen to be present, but will be offered for subsequent

Regulations.

Elucidation, not debate.

subsequent deliberate examination by the enlightened minds of all countries: for unrestricted discussion in the forum, the pulpit and the public press; and finally for the impartial judgment of that exalted public opinion which expresses the consensus of such minds. With this end in view, remarks of leaders, in elucidation of a subject, will take the place of ordinary debate. Appropriate volunteer papers of special merit will be received by the committees, and given such place in the proceedings as circumstances may allow. The object of the congresses is not to attempt the impossibility of settling anything by debate during the Exposition season, but to elicit from the leaders of progress in all countries, convened in fraternal assembly, the wisest and best thought of the age on the living questions of our time, and the means by which further progress may be made. Controversy is excluded from the World's Congresses of 1893. Advocates will present their own views, not attack the views of others."

hese rules are given thus explicitly because any extension of the work, to be successful, should be carried forward under substantially the same regulations. By far, the most important of all these rules and

regulations was that which excluded controversy and prohibited strife. Each representative was asked to present the very best Controversy things he could offer for those in whose behalf he spoke, and an obstacle. was admonished that nothing was desired from him in the way of attack on any other person, system or creed. There is no more malignant enemy of human progress; there is no worse obstacle to the peace and prosperity of the world, than that vindictive spirit which finds delight in assailing others instead of presenting something meritorious of its own. The rigorous exclusion of this spirit from the Parliament of Religions made its success possible. As has often been stated, the violations of this wholesome rule were so few that in the language of one of the Orientals, the few notes of discord heard only served to make the general harmony sweeter. We asked the Parsee to refrain from charging the religion of Jesus with the tortures of the 13

the Inquisition; the Universalist from taunting the Calvinist with the dogma of infant damnation; and the Quaker from assaulting the Episcopalian for what the former might deem an excess of rites and ceremonies. And we also separated most distinctly from the faith of every religion, any pernicious practices which had grown up through the declining centuries and claimed protection under its name.

First session.

t the opening of the first session of the Parliament of Religions on September 11, 1893, we officially declared in the President's address that: "In this Congress the word 'religion' means the love and

worship of God and the love and service of man. the Scripture that of a truth God is no respecter of persons, but that in every nation he that feareth God and worketh righteousness is accepted of Him. We come together in mutual confidence and respect, without the least surrender or compromise of anything which we respectively believe to be truth or duty, and with the hope that mutual acquaintance and a free and sincere interchange of views on the great questions of eternal life and human conduct will be mutually beneficial. It was also declared that while the members of this Congress meet, as men, on a common ground of perfect equality, the ecclesiastical rank of each, in his own church, is at the same time gladly recognised and respected, as the just acknowledgment of his services and attainments. But no attempt is here made to treat all religions as of equal merit. Any such idea is expressly disclaimed. In this Congress, each system of religion stands by itself in its own perfect integrity, uncompromised, in any degree, by its relation to any other. In the language of the preliminary publication of the department of religion, we seek in this Congress to unite all religion against all irreligion: to make the Golden Rule the basis of this union; and to present to the world the substantial unity of many religions in the good deeds of the righteous life. Without controversy, or any attempt to pronounce judgment upon any matter of faith or worship or religious opinion, we seek a better knowledge of the religious condition of all mankind, with an earnest desire to be useful to each other, and to all who love truth and righteousness. Attention was also called to the fact that "the religious faiths of the world have most seriously misunderstood and misjudged each other, from the use of words in meanings radically different from those which they were intended to bear, and from a disregard of the distinctions between appearances and facts; between signs and symbols and the things signified and represented."

s we also said in that address to the Parliament: "The programme for the religious congresses of 1893, constitutes what may, with perfect propriety, be designated as one of the most remarkable publi-

The

cations of the century. The programme of this general Parlia- programme. ment of Religions directly represents England, Scotland, Sweden, Switzerland, France, Germany, Turkey, Greece, Egypt, Syria, India, Japan, China, Ceylon, New Zealand, Brazil, Canada. and the American States, and indirectly includes many other countries. This remarkable programme presents, among other great themes to be considered in this Congress, Theism, Judaism, Mohammedanism, Hinduism, Buddhism, Taoism, Confucianism, Shintoism, Zoroastrianism, Catholicism, the Greek Church, Protestantism in many forms, and also refers to the nature and influence of other religious systems. This programme also announces for presentation the great subjects of revelation, immortality, the incarnation of God, the universal elements in religion, the ethical unity of different religious systems, the relations of religion to morals, marriage, education, science, philosophy, evolution, music, labor, government, peace, war, and many other themes of absorbing interest." How magnificently this great programme was executed; with what awe-inspiring scenes it was attended, cannot be told within the compass of any magazine article. The sublime events of the seventeen days which embraced the work of the Parliament, 15

are set forth in Dr. Barrows's admirable history of the great convocation, and in numerous other publications in which different writers have endeavored to reproduce the occurrences of September, 1893. Suffice it here to say that the anticipations, both of those who had organised the work, and of those who participated in its execution, were far more than realised. Looking back upon the Parliament after this lapse of time, it still seems almost incredible that such wonderful harmony should have been secured, with such a vigorous, thorough, and farreaching treatment of the great themes set down for consideration. Inly the briefest reference can be made in this paper to

the judgment pronounced by many illustrious leaders

Opinions.

Protestant.

Roman Catholic.

on the Parliament of Religions and its work. A volume would not suffice to contain them all. The few extracts given below are chosen rather from orthodox than from liberal sources. The Independent, a leading organ of Christian thought, says of those who took part in the Parliament of Religions, that they constitute "the most remarkable group of leaders, thinkers, and representative persons who could possibly be brought forward to make an exposition of every possible phase of anything now in the world which is fit to be called rational religion, in any sense. It was one of the boldest steps ever taken in the religious history of this world, when a few Christian believers conceived the plan of thus bringing together representatives of all the religions of the globe, and giving the globe an opportunity to hear what they had to say for themselves in comparison with each other, and in comparison It was a noble act of faith and showed a with Christianity. Christian confidence which was more than justified in the result, as the history of the Parliament before us shows." Emilio Castelar, the Spanish Republican Catholic orator and statesman says: "If the reports of the Congress were not verified by so many American and European journals which contain exact minutes of its sessions, it would seem to us merely the imagining of some poet's fancy, bent on bringing before our vision the 16

year three thousand, or of some theorising philosopher confident of the realisation of his humanitarian Utopias and optimistic hopes. The logical deduction from all that happened on that notable occasion is that all the religions there assembled found a common ground in Christianity; all that were posterior to it followed in its footsteps, and all that were anterior to it prepared the way for it, whether they would or no. How clearly it appears in such a re-union of the churches that Christianity is at once a revealed and a natural religion. Our religion is a great reservoir which has received the current of four great tributaries—the books of the Vedas, of the Zend-Avesta, of the Synagogue, and of Greek learning; by reason of which it has a synthetic and universal character, which makes it a final and perennial religion for all mankind."

ev. Dr. George Dana Boardman, the distinguished Baptist preacher and the 1 Congresses were the crown of the Exposition. The Parliament of Religions was the diamond in the

crown. There the intellectuality and there the spirituality culminated. The Parliament of Religions! It was seventeen days in session; there were three sessions each day, one hundred and seventy papers were read. These sessions were thronged, the total attendance being estimated at about one hundred and fifty thousand. Glorious as was Jackson Park. with all its manifold and magnificent tokens of human art and industry and science, the Parliament of Religions was, to the thoughtful, more attractive even than Jackson Park. The spirit The spirit of the Parliament was not one of curiosity, or exhibition, or not curiosseizure of opportunity to express loose views. That spirit was ity, but the spirit of a solemn, serious anxiety. Earnest men and women serious were there. Accordingly the Parliament was marked by cour- anxiety. age. I never heard braver men speak. At the same time there was a beautiful spirit of courtesy. We listened to each other with profound respect, as becomes men made in the image of God, who are to meet each other at the judgment-seat of Jesus Christ." 17

Inevitable.

Christ." Rev. Dr. F. A. Noble, orthodox Congregationalist, says in The Advance, one of the leading organs of that church: "The Parliament of Religions was inevitable. In one form or another, sooner or later, it was sure to come. With the interest which has been taken in the study of comparative religions for the last quarter of a century, and which is deepening every day, and with the increasing facilities for intercourse between all the ends of the earth, and above all, under the impulse given to the subject by the aggressive activity of modern missionaries, it was simply a matter of course that the adherents of the different faiths of the world should somewhere, sometime, come together, and take each other by the hand, and look each other in the face, and talk over the grounds of their beliefs, and compare spirit and aims, and see which by the test of fruits is the most worthy of universal acceptance."

ev. Dr. George Washburn, President of Robert College, Constantinople, Turkey, thinks it "a strange and unaccountable misconception of the Parliament to suppose that the Master of Christianity was

wounded there. The religious brotherhood which was recognised at Chicago was the same brotherhood which St. Paul recognised at Athens, the same which every missionary must recognise before he can gain a hearing with those who have a faith of their own. No missionary ever made a convert by avoiding him, refusing to listen to him, or cursing his religion. If I wish to reveal Christ to a man, I must not only treat him as a brother, but feel that he is a brother, and find some common ground of sympathy. This is what was attempted on a grand scale at Chicago." Prof. George E. Post, of the Christian College at Beirut, writing of the Parliament, says: "We proved that true religion is, always was, and always will be. one. Moslems claim that Adam, Noah, Abraham, Job, David, Solomon, Mohammed, and Christ were Moslems. I claim that every saved soul was and is a Christian. The name is nothing, the fact is everything. Abraham was saved when he was 18 Abram.

Find common ground.

The name is nothing.

Abram, in uncircumcision. Isaiah did not know who the Wonderful and Counsellor was. David did not discern his greater Son. Socrates did not understand the drift of his own aspirations. Cornelius, as I firmly believe, was a devout heathen. I believe that we can go to every son of Adam and preach boldly the basic principles of our religion, satisfied that down in the depths of his heart there is a response, and that he must admit what we say, if it is rightly put, or as his own standard commands him, because it is contained in ours. If there were not a response, we should waste breath in our presentation of the cause." The New York Evangelist published several articles on the Parliament of Religions, including one by the Rev. Dr. Henry B. Jessup, of Beirut, Syria, in which he says: "In the Parliament of Religions, Christianity was the hostess of Christianity the nations. She welcomed men of all faiths to come and see the hostess. what the religion of the Bible can do for the individual, for society, and the world. She said to all, bring your best and your wisest men, and we will hear them courteously and patiently. The moral impression of such a scene was prodigious, and it will be lasting. We all need to know more of what non-Christian people think of us; that we may better understand them. It was wise to inaugurate such a congress during the Columbian Fair, that the spiritual element might rise supreme above the material. The spiritual has certainly proved the more vital and enduring, and will so continue when the material glory is forgotten." But the space now at disposal forbids that these extracts be here extended.

ven before the World's Parliament of Religions was closed, a movement was annost spontanted for an extension of its beneficent and far-reaching Extension for an extension of its beneficent and far-reaching extension

and several meetings held with that end in view, and it was influences. decided that the attempt should be made to extend the enthusiasm and blessing of this unprecedented re-union of men of all kinds of faith who had gathered at Chicago from all quarters 19

Saith the Lord.

The World's Religious Parliament Extension.

Its purpose.

quarters of the globe—an event which proved a Pentecost, and, in wide circles, awakened a powerful religious revival. It was agreed that the name of the organisation should be "THE WORLD'S RELIGIOUS PARLIAMENT EXTENSION," and as a motto the word of Isaiah i, 18, was adopted: "Come now, and let us reason together, saith the Lord." Of the local committee. Dr. Frank M. Bristol, of the Methodist Church of Evanston, Ill., is the Chairman, and Dr. Paul Carus, editor of The Monist, is the Secretary. Of the Associate Committee of women, Mrs. Elizabeth Boynton Harbert is Chairman, and Mrs. Frederick Hawkins, Secretary. A declaration of the aims and principles of the World's Religious Parliament Extension. which should serve to characterise the spirit of the organisation and indicate the line of work which it should follow, was approved of after a careful consideration by men of widely different religious convictions. This declaration reads as follows:

he World's Religious Parliament Extension has been called into existence by the interest that was aroused through the Parliament of Religions, and is destined to continue the work so auspiciously begun. The

movement is a symptom of the broadening spirit which is perceptible everywhere, in our understanding not less than in our sympathies. The purpose of the organisation shall be: 1. To promote harmonious personal relations, and a mutual understanding between adherents of the various faiths. 2. To awaken a living interest in religious problems; and above all—3. To facilitate the attainment and actualisation of religious truth. The World's Religious Parliament Extension is intended for the liberals as well as the orthodox; for both the Christians and Jews of the Occident, and the Brahmans and Buddhists of the Orient; and it will be broad enough to include all shades of belief without asking any surrender or compromise; its service to mankind will be to bring home to men the indispensability of religion, to ascertain the truth whatever it may be, and help others to see the truth. This is to be done, not by sensational

and not by sentimental methods, but by a patient collection and collation of facts, and by judicious investigation. If the success of an undertaking depends upon the need of the work which it proposes to perform, we may rest assured that the World's Religious Parliament Extension will become a great and important movement. We trust that the age in which we live is not, as is often assumed, irreligious, but more intensely religious than any previous age. There is only this difference, that the religious aspirations of to-day are more comprehensive, more liberal, more cosmic, and in a more conscious co-operation with science than before. The committee has received encouragement from Christians of the most important denominations, from Brahmans, Buddhists and others. Especially have the Orientals shown themselves willing to investigate the religious problem, and hear with an open and impartial mind what others have to say upon it. The committee recommend to all religious organisations in Christian and non-Christian countries, the holding of meetings devoted to the aims of the World's Religious Parliament Extension: to invite men of different faiths: to listen to their presentation; and to discuss the differences in a brotherly and unprejudiced manner. Let our churches set the example to the Mohammedans, Brahmans and Buddhists, and let us by all means encourage their search after the truth."

The need of the work.

Encourage the search after the truth.

ubsequent events have abundantly shown that this extension movement was simply a necessity. It has been pressing for progress ever since the close of the World's Congress season. Instead of urging it forward, the President of the Congresses and the Chairman of the Parliament of Religions have rather held the movement This they have done, not from any want of sympathy with it, but as a reasonable safeguard against action stimulated merely by the enthusiasm engendered by the Parliament; and also to secure time for rest and recuperation after the arduous labors of 1893. But I think we are all now satisfied that the demand for an organised and efficient extension of the work and

Several. movements.

Celebration.

and influence of the Parliament of Religions is so general and so earnest that it has become a matter of duty to respond to that demand, and to endeavor to supply it, as far as may be spontaneous found practicable. Several instances of spontaneous movements in different localities for the purpose of such extension have come to the knowledge of the committee.

he formal inauguration of the World's Congress Extension work was, therefore, made a conspicuous feature of the Reunion and Celebration on last New Year's Day. But it has not been thought wise to

confine the extension work to the department of religion alone. At the close of the World's Congress season, a proclamation was made, declaring the continuation of the World's Congress organisation for fraternal and historic purposes, and for the performance of such work as could not otherwise better be done. Accordingly, the Celebration was made, in a general way, representative of the whole scope of the World's Congress work, and encouragement given for the holding, not of religious meetings only, but also of similar gatherings for the purpose of promoting a like extension in other departments, including literature, science, art, industry, philanthropy, etc. The formation of world-wide fraternities to continue the work planned for the World's Congresses of 1893 was announced as one of the original purposes of the World's Congress scheme. For it is not in religion only, but in all the other departments of civilised life, that there is need of a larger fraternity and co-operation than has hitherto been known. We earnestly sought and still desire to remove, as far as possible, the barriers of race, country, religion, custom, and the like, in order that, as was declared in the opening address at the first session of the Congresses, he who in any part of the world follows the path of duty may feel that he has the sympathy and encouragement of those who in every other part of the world are engaged in the same pursuit. Not only the Parliament of Religions, but the entire World's Congress scheme was conceived and executed: 22 and and we now seek to extend their benign results wherever occasion may require or opportunity offer, in the spirit of that divine charity which "suffereth long and is kind, which envieth not, which vaunteth not itself, which is not puffed up, which doth not behave itself unseemly, which seeketh not its own, which is not easily provoked, which thinketh no evil, which beareth all things, which believeth all things, which hopeth all things. which endureth all things, which never faileth." (1 Cor. 13.) In the spirit of this charity, we earnestly solicit the co-operation Co-operaof the leaders of intelligence and virtue in all countries, to continue and carry forward into more full and fruitful effect, in their respective localities, the objects and purposes of the World's Parliament of Religions and the other World's Congresses of 1893.

solicited.

ny member of the Advisory Council of the World's Parliament of Religions, or any person who took part in the Parliament, may, in his own place, in any part of the world, in connexion with such other

members or participants, if any, as may desire to co-operate with him, make the necessary arrangements for a meeting, or a series of meetings to extend the work and influence of the Parliament of Religions, substantially conforming to the principles, rules and regulations which are above set forth. In localities where no such member or participant resides, any representative of any religious faith may take the initiative and call a meeting for the appointment of a local committee to conduct the proposed Religious Extension movement. The president and secretary of every such meeting, wherever held, are requested to send an account of the proceedings, without unnecessary delay to the editor of The Monist, as Secretary of the Chicago Extension Committee. Any member of the Advisory Council of any other of the World's Congresses of 1893, or any member of any committee of co-operation in such congress, or, in the absence of any such member, any representative of the work of such congress may take similar action to bring about meetings for a similar extension. The Parliament of Religions will live. Its

It will live.

Grateful to all, even to those who have censured.

Echoes of the Parliament.

Its influence will endure, and will extend throughout the world. It will finally accomplish its high mission to unite all religion against all irreligion, and make the Golden Rule the law of religious association and intercourse. Under that divine rule, mankind will realise, as never before, the truth that "all religion has relation to life, and the life of religion is to do good."

e are not only deeply grateful to all who contributed to the marvellous triumphs of the World's First Parliament of Religions, but we also thank even those who have censured, because they misunderstood its noble work. For, though unwittingly, they also have served the sacred cause. Their criticisms have attracted larger attention, excited increased interest, and stimulated more thorough investigation, and may thus prove, in the end, even more serviceable than their co-operation and commendation would have been. The summer of religious peace will, indeed, not come in a day, but it is approaching more rapidly than can well

come in a day, but it is approaching more rapidly than can well be realised. The echoes of the Parliament of Religions will not cease, but will multiply a myriadfold in all the continents. adding their music to the morning prayer and the evening supplication of devout and hopeful hearts, and preparing the way for a wider reign of peace, progress and happiness than the world has hitherto known. A few words from a summary of the "Results of the Parliament of Religions," by the Rev. Dr. John Henry Barrows, whose masterly work in the organisation of the Parliament deserves and has commanded the highest praise, may well close the present paper. He says: "It was the spirit of fraternity in the heart of America which succeeded in bringing together such widely separated exponents of religion. 'Enemies simply met and discovered that they were brothers who had one Father in Heaven.' To speak of the deep, tender feelings awakened by the presence, at the Parliament, of the truthseekers of the Orient, earnest, heart-hungry, believing they had much to teach as well as something to learn; their faces set toward God, and with some message from God': to recall

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the emotions awakened during the great opening and closing hours of the Parliament, would be to indulge in what many would deem a sentimental rhapsody; but it is not rhapsody to say that 'the age of isolation has passed, and the age of toleration and scientific comparison has come." Let the grand work so auspiciously inaugurated at Chicago in 1893 go forward in renewed efforts, until all the world shall respond to its benign and gracious spirit; and the pure and noble peace it both prophesied and exemplified in the Parliament of Religions shall prevail among all the peoples of the earth, exalting, not only their religious, but at the same time their personal, social, business, and political life. This is the mission of the World's Religious Parliament Extension.

The age of isolation has passed.

CHARLES CARROLL BONNEY, LL.D.,

President of the World's Congresses of the Columbian Exposition.

Chicago, Illinois, U.S.A.

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THE WORLD'S RELIGIOUS PARLIAMENT EXTENSION.



THE WORLD'S RELIGIOUS PAR-LIAMENT EXTENSION.

MERSON, our great poet-philosopher, has said: "America, thy name is opportunity!" And, indeed, here is the place to realize ideals which The New appear to be impracticable in Europe. New World is like a new dispensation with new new dispenpossibilities for a higher, nobler, and grander sation with

The World a

What was left undone in Benares, the center of an new old civilisation, in Jerusalem, a city sacred to three great reli-possibilities. gions. in Rome, the venerable see of the Popes, and in London. the home of modern science and industry, has been accomplished by the bold spirit of Chicago enterprise. A parliament of all the religions of the world, always regarded as a vague dream. has become an actual fact of history, the importance of which can hardly be overrated, for it will more and more be recognized as a landmark in the evolution of religion. But the duty devolves on us to utilise its blessing, to extend it to the whole world, and to make it a permanent factor for good in the future development of mankind. For this purpose the World's Religious Parliament Extension has been founded, in which it is proposed to establish friendly relations among all religions for a better mutual understanding, to awaken all over the world a lively interest in religious problems, and above all to facilitate the final and universal attainment of religious truth. The significance of the World's Religious Parliament Extension is not merely local. All over the world there are men who are serious in their religious convictions, who not only want the truth as they see it recognised by their brethren, but also desire to understand the meaning of others with whom they disagree and

are anxious to grow in both their comprehension of the truth and their sympathy for all honest inquirers. At the New Year's reunion, when, on the occasion of a celebration of the world's congresses, the World's Religious Parliament Extension was inaugurated, we witnessed at the Auditorium, the largest theatre of Chicago, a stately gathering of thousands of eager people who had come to listen to the speeches of the best known ministers of the city and its vicinity; and greetings were read from prominent religious leaders representing the greatest denominations and most important religious aspirations of mankind. We here present some of the messages received, and let them speak for themselves.

Cardinal Gibbons.

REETINGS FROM ROMAN CATHOLIC PRELATES. Cardinal Gibbons writes to the Hon. C. C. Bonney: "I regret very much that I must deny myself the pleasure of participating in the meeting to

commemorate the 'World's First Parliament of Religions.' My official duties render it impossible for me to leave home at this time. I take this occasion to tender you my sincere and cordial congratulations on the success of the 'World's Fair Auxiliary,' and I have reason to hope that the results of this Congress, in which you took so prominent a part, will be longenduring and far-reaching." A telegram from Archbishop Ire-"Happy New Year to my friends of the World's Congress Auxiliary. You do well to perpetuate the memory and extend the influence of the great work of 1893. It was a marvellous work, leaving its deep ineffaceable mark in the world of thought and progress."

Archbishop Ireland.

H. Dharmapala.

ETTERS DHISTS. OF SYMPATHY FROM BUD-DHISTS. H. Dharmapala, editor of the Mahabodhi Journal, Calcutta, India, a representative of Ceylonese Buddhism, writes: "The scene of last

summer often comes into vividness, and then I see the panoramic picture of the brilliant gathering, the joyful faces, the cordial shaking of hands, the meeting-hall, and the welcoming of dele-30

gates.

gates. The spirit that animated me to take part in the deliberations of the Parliament of Religions still urges me on, and I know that if you will persevere in building up the superstructure on the bases of love and compassion laid by the late Parliament, you will succeed. The world needed a friendly assemblage and the Parliament was the result. The great evils that afflict mankind have to be combatted, and who will do this but the free and democratic people of America? If your government would take action upon your suggestion to print the proceedings of the several Congresses, it would be splendid indeed. Such a mass of knowledge could never again be col-I hope your suggestion will be carried out by the lected. American Government. The sympathy of millions of people is with you, and that is enough to keep you safe and strong."

haku Soyen, a Buddhist High Priest of the Zen Shaku Sect, Kamakura, Japan, writes: "I deeply sym- Soyen. pathise with the plan of continuing the work of the Parliament of Religions. It appears to me

that the present age is a period in which a religious reform is preparing itself all over the world, and it is our duty to investigate the truth with impartiality, so that its light may shine brighter than before. Some narrow-minded persons imagine that they can suppress the universal aspiration that called the late World's Religious Parliament into existence, which is the greatest spiritual event of our age. But they will not succeed. and I hail the movement of the Religious Parliament Extension which you have started. It is a new proof that progress cannot be checked. We have to fight a religious battle against superstitions and narrowness by taking the spirit of science and philosophy as shield, and the principle of universal brotherhood as sword. The distinction between Christianity, Mohammedanism, and Buddhism should not be made before the altar of truth, and we should be open-minded enough not to exaggerate the importance of the differences which exist between races, rituals, and languages. I sincerely hope that your movement will 31

will be successful so as to unite the religions of the world and lead them to the recognition of the truth." Zitsuzen Ashitsu, of Hieisan, Omi, Japan, a Buddhist priest representing the Tendai Sect, writes: "That the Parliament of Religions as undertaken by Western energy and religiosity has proved a great success and produced good results by dispersing the prejudices of narrow-minded people both in the East and in the West. by revealing the fundamental truths which are common to every religion, by explaining the foundation upon which alone man can find peace of soul and enter eventually into the life eternal of bliss, and by setting forth the ultimate ground of the religious unity of the world, is now fully established, not only in the opinion of the people at large, but also, and especially, by all scholars of prominence. These are important facts which we should always bear in mind. I am very glad to learn that you have founded an organization under the name of 'Religious Parliament Extension, which will pursue the noble and good principles of the Parliament of Religions. It is a Buddhistic idea that 'truth is but one, while its dress may be different,' and, so far as I can, I heartily wish to co-operate with you.

Bishop Benjamin W. Arnett.

Rev. Joseph Cook.

ESSAGES FROM ORTHODOX PROTES-TANTS. Bishop Benjamin W. Arnett of the African Methodist Episcopal Church, writes: "I am with you and the Committee heart and soul, and I

hope that there will be a Parliament of Religions in every land, so that mankind may feel as we felt, and see as we saw, at Chicago." The Rev. Joseph Cook writes: "My watchword for the World's Congress Reunion Extension and Celebration at the Auditorium, January 1, is: 'Via Lucis, Via Crucis, the way of light is the way of the Cross. Upward, Onward, Heavenward!" The echoes of the Parliament of Religions of 1893 have been world-wide, and will endure for generations. These responses already prove that vital and enlightened orthodoxy ought to rejoice in the general result of a wholly unprecedented assembly, which represented the religions of more than half of

the human race, and opened all of its sessions with the Lord's Prayer. The Parliament must be judged by its official record. edited by its Chairman, the Rev. Dr. John Henry Barrows. and not by any or all of the very numerous fragmentary and distorted reports of it, which have misled portions of the public at home and abroad.

t was officially stated in the Parliament, at the outset, The equalby both President Bonney and Dr. Barrows, that the ity was parequality among religions guaranteed in the meetings liamentary was parliamentary and not doctrinal. No speaker and not

understood himself to be making doctrinal concessions of any doctrinal. kind. Every historic form of religious faith was guaranteed a fair hearing. All non-Christian faiths now stand face to face with Christianity, and are, many of them, being profoundly modified by this contact. The pretences of several alien faiths are a part of their defences. It is important that the former should be understood, if the latter are to be overthrown. Many distinguished Christian missionaries not only took part in the Parliament, but, after a year's study of its results, have recognized the immense value of its proceedings and official literature. in exhibiting to non-Christian nations the difference between Unity of real and nominal Christianity, and the substantial unity of evangelical evangelical Christendom in the essentials of religious doctrine and life, in spite of diversities in denominations and polity. Christianity of the scholarly, Biblical, and aggressive type stood forth in the World's Parliament of Religions among non-Christian faiths and philosophies as the sun among candles. this incomparable pre-eminence it can never henceforth fail to have among all intelligent, devout, and conscientious students of the self-revelations of God in human nature and history."

ev. Matthew Jochumsson, of Akureyri, Iceland, writes: Rev. "I beg to acknowledge the reception of the glad tid- Matthew ings of the World's Religious Parliament Extension, Jochumsand to tender my most cordial congratulations. As

the Parliament of Religions, 1893, proved a marvellous success, 33

Christendom in spite diversities.

son, Iceland.

cess, so every lover of truth in every land has full reason to believe in a paramount and universally beneficial result of this Parliament Extension. In spite of the whole modern misère. whether it be actual or imaginary. I believe there never was a better time than the present, never a time of truer progress, of higher promise, of purer ideals. Just the fact that such a Congress could be realised, is in itself a most conclusive proof that our race is entering into a new and wonderful phase of the ΓΝΩΘΙ ΣΕΑΥΤΟΝ and mutual good will. And if the difficulties seem all but invincible, let us not forget that our modern resources are inexhaustible, when based on the mightiest and The sympa- most divine power we know, Charity. Most heartily I join a brother among my antipodes, Mr. H. Dharmapala, when he says, 'The sympathies of millions are with you, and that is enough to keep you safe and strong."

thies of millions.

Rev. George T. Candlin. of Tientsin.

ROPOSITIONS OF A CHRISTIAN MISSION-ARY. The Rev. George T. Candlin of Tientsin. China, writes to President Bonney: visit to Chicago I have thought much on the old

subject, religious union, and how the grand object of the Parliament, as I conceived it, can be realised. The more I think the more clearly I perceive how tremendous the barriers are and how seemingly unyielding. Without such stimulus as the Parliament of Religions has afforded me, I should find myself simply unable to believe in the possibility of union. But nothing can shake my confidence that the historic and consecrated gathering in Chicago was the herald of a great spiritual movement. and that the fire it has kindled will not be blown out till the refining and fusing mission is complete. The point of interest on which I concentrate my attention is the relation of Christian to non-Christian faiths. This I take to be the very gist and crux of the missionary problem in the world of thought. The question of union within the Christian Church may be left for the Church in Christian lands to work out. I regard that, stupendous as the changes involved will be, as a foregone conclu-34 sion.

The missionary problem.

sion. The forces which will bring it to a triumphant issue are already in operation and act with ever-accelerating effect. The attitude which Christians must assume to non-Christian faiths. and the feeling towards Christianity to be promoted amongst non-Christians is peculiarly the missionary's problem. This the great body of home-Christians are not in a position to solve. The solution is yet far off, and it will be a terrible business to get through. But had the Parliament of Religions any lower or less comprehensive ideal than this—the complete reconcilement of religious belief throughout the world? The question of questions then is what, precisely, can we do to promote it? What steps which will put us a little nearer the ideal, if only a few feet nearer, are practicable now? This is where our sincerity will be put to the test, when we pass from sentiment to action. To attempt too much will be to accomplish nothing. To attempt no action will be to leave the ideal a beautiful but unsubstantial dream, fading ever into the dimness of unreality.

> 'Nay, if it be -alas -A vision, let us sleep and dream it true! Or — sane, and broad-awake, For its great sound and sake, Take it, and make it earth's, and peace ensue.'

Let us dream it true!

wow in the attempt to say what can be done. I am guided entirely by the analogy of that development which has already taken place in the direction of union amongst Christians. We now hear on all hands direct proposals for union amongst various sections of Christians. These proposals were not possible so late as half a century ago. Why? Because a prior state of mutual regard and Mutual respect had not been established. Christians of different beliefs regard. simply used to damn each other. Then union was impossible. and every one who proposed it was considered as irreligious as he was crazy. But as soon as they reached the stage where they honestly gave one another credit for good intentions, instead of calling one another emissaries of Satan, the spirit of 35

of tolerance prevailed, and together with a recognition of the comparative insignificance which lay in differences of creed. grew up a genuine consciousness of their common hold upon This is where Christians, many without quite the truth. knowing it, stand to-day. The old names, Catholic, Protestant, Anglican, Dissenter, Baptist, Methodist, Independent, Calvinist. Armenian, have lost their spell, and we know that as true and as lovely exhibitions of Christian character are developed under one form of faith as under another. How sane and healthy all this is. We at once see the good in such. understand the meaning of each; and, what is better, each begins to awake to a sense of its own limitations. We are now in sight of the goal, for we see that whatever becomes of the names, union will come by conserving and promoting all that is true and good in each. Now some such process must be attempted on the wider field of general religious union. Our present aim must be to get the mutual tolerance which subsists already between the sections of Christendom.

In sight of the goal.

Giving one another credit.

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e must begin by giving one another credit for good intentions. I do not see why we may not commence at once by the leading representatives of the various faiths who were present at Chicago, including all the distinguished representatives of Christianity, with Mr. Mozoomdar, Mr. Dharmapala, Mr. Vivekananda, Mr. Ghandi, the Buddhists of Japan, the high priest of Shintoism, and our friend Mr. Pung entering into direct covenant with each other: 1. Personally never to speak slightingly of the religious faith of one another. This I understand does not debar the kindly and reverential discussion of differences which exist, or the frank utterance of individual belief. 2. Officially to promote among their partisans, by all means in their power, by oral teaching, through the press, and by whatever opportunity God may give them, a like spirit of brotherly regard and honest respect for the beliefs of others. 3. To discourage amongst the various peoples they serve as religious guides, all such practices

and

and ceremonies as, not constituting an essential part of their faith, are inimical to its purity and are the strongest barriers to 4. To promote all such measures as will advance reform, progress and enlightenment, political liberty and social improvement among the people of their own faith and nationality. 5. To regard it as part of their holiest work on earth to enlist all men of ability and influence with whom they are

o these articles I can heartily subscribe myself. I do

brought into contact in the same noble cause.

not see why others may not. I am sure you can subscribe to them, and Dr. Barrows, and Dr. Momerie, and Dr. Hawies, and the Rev. Lyman Abbott, and Rabbi Hirsch, and Dr. Boardman. I am sure that Mr. Mozoomdar can, for I have been reading his Oriental Christ, and I find the Brahmo-Somaj put forth such principles long ago. I hope he will not denounce me as a plagiarist. I think Mr. Dharmapala ought, and Mr. Vivekananda, and Mr. Ghandi, and Mr. Pung and the others. The result within our own lifetime from united action of this kind, on the part of those of us who had the priceless privilege of coming together in council last year from all parts of the world—a 'band of brothers' would be incalculable. All over the world man would be crying to his fellow-man in cheery tones of brotherhood, and answering echoes of love, and the holy name of religion, no longer Echoes of prostituted as a divine sanction to metaphysical wrangles, would love. represent everything that binds men's hearts in holiness. and everything that opposes sin and selfishness. In the name of all that was greatest in the Parliament of Religions, the common ties and common aspirations of humanity which it represented; in the name of whatever in it was most prophetic of the future. I ask you, our noble President, you who have the warm love and unstinted confidence of us all—why may we not do it?"

The common ideal.

of love and good-will.

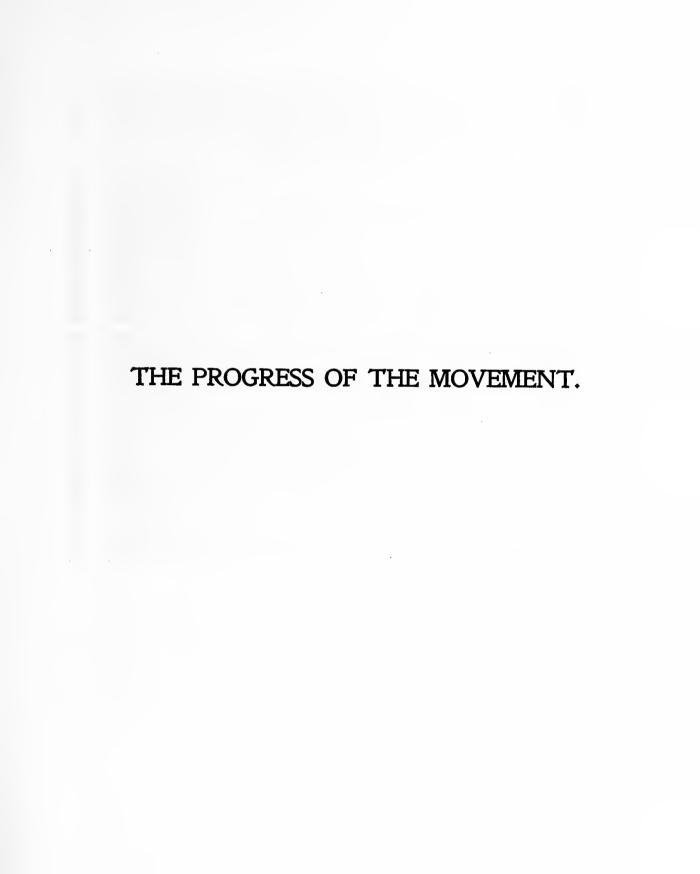
't is to be hoped that the World's Religious Parliament Extension will contribute toward that common ideal of all religious minds which will at last unite mankind in one faith and prepare the establishment of a church

Rituals and symbols may vary according to taste. historical tradition, and opinion, but the essence of religion can only be one and must remain one and the same among all nations, in all climes, and under all conditions. The sooner mankind recognises it, the better it will be for progress, welfare, and all international relations, for it will bring "glory to God in the highest, and on earth peace toward the men of good-will." We can see as in a prophetic vision the future of mankind; when The religion the religion of love and good-will has become the dominating spirit that finally determines the legislatures of the nations and regulates their international and home politics. Religion is not for the churches, but the churches are for the world, in which the field of our duties lies. Let us all join the work of extending the bliss of the Religious Parliament. Let us greet not our brethren only, but also those who in sincerity disagree with us, and let us thus prepare a home in our hearts for truth, love. and charity, so that the kingdom of heaven, which is as near at hand now as it was nineteen hundred years ago, may reside within us and become more and more the reformatory power of our public and private life.

PAUL CARUS. Ph.D..

Secretary of the World's Religious Parliament Extension Committee.

Post Office Drawer F, Chicago, Illinois. U.S.A.



THE PROGRESS OF THE MOVEMENT.

HE World's Congress organization still exists Still exists "for fraternal and historic purposes, and for for active such further active work as cannot otherwise work. be better accomplished." Additional committees and councils have been appointed, and further proceedings taken as occasion required

in compliance with the proclamation made at the close of the World's Congress of 1893, by President Bonney. Almost immediately after the close of the World's Congresses of 1893, a series of Congresses of the same general nature was arranged and held at San Francisco, California, in connection with the so-called Mid-Winter Fair of 1893-1894. At Bay City, Michigan, the Protestant, Catholic, and Jewish clergy met and co-operated for the ethical and moral ends common to them all. The Presbyterian Union Seminary, of New York City, invited a Catholic priest to lecture before its students. HE PAN-AMERICAN CONGRESS. The Pan- The Pan-

American Congress of Religion and Education which American met at Toronto, Canada, was not as well attended Congress at as the Parliament of Religions which convened dur- Toronto. ing the year of the World's Fair at Chicago, but it was nevertheless, a great success, and carried along with it the enthusiasm for a broader comprehension and a deeper sympathy. proves that the religious spirit is still alive, and that even among those churchmen who emphasize the importance of dogma, there is a demand for catholicity such as was never felt before. While the intention had been to limit the Congress to the religions represented in America, which are the various Christian denominations and Jews, the committee had arranged a special 41 meeting

The Toronto meeting in the St. James Square Church for the Religious Parliament Extension, and we are happy to say that, although there was a lack of foreign delegates, the speeches made on this occasion were not only very interesting, but also elevating and satisfactory. Of non-Christian religions, Buddhism alone was represented by Professor Choyo, a native of Japan and at present a resident of Chicago. At the last session of the Congress the following resolution was adopted: "Resolved. That we recognise a vast movement, both human and divine, in such gatherings as the Parliament of Religions in Chicago and the Pan-American Congress at Toronto. Resolved, That we recognise the importance of continued organization and agitation in behalf of religious fraternity and a human brotherhood in truth and love, and to further this end we appoint the following gentlemen as an executive committee to determine time. place, and methods of future meetings: Rev. David J. Burrell. D.D., Chairman; Hon. C. C. Bonney, Rev. John Henry Barrows, D.D., Rev. M. U. Gilbert, D.D., Rev. Samuel J. Smith, D.D., Very Rev. W. R. Harris, Rabbi Isaac Wise, Rabbi J. Gottheil, Rev. F. M. Bristol, D.D., Rev. Lyman Abbott, D.D., Rev. F. W. Gunsaulus, D.D., Prof. William Clarke, D.C.L., Rev. George Dana Boardman, D.D., Rev. Henry K. Carroll, D.D., Rev. Everett Hale, D.D., and Dr. Paul Carus."

World's Congress Extension.

HE WORLD'S CONGRESS EXTENSION.
Bishop Samuel Fallows, Chairman of the General
Educational Committee of 1893, has started a
movement which is now extending the spirit of the
Religious Parliament, and of all the other departments of the

World's Congress work, through the establishment of many hundreds of local centres. The Bishop called it at first "the University Association," but has now changed the name into "the World's Congress Extension." The success which crowns his enterprise is beyond all expectation. There is a hunger in the country for spiritual food and a desire to grow and to broaden.

Hunger for spiritual food.

HE DHARMA-MAHOTSAVA. The movement of broadening our religion is not limited to America. We have been informed that in Aimere, an important a railroad station and a central city for the people of The move-

the Panjab, Bombay, and the Northwestern provinces of India, ment in a congress was held on the 26th, 27th and 28th of Septem- India. ber. under the name of Dharma-Mahotsava, which is similar to the World's Religious Parliament of Chicago. The most important passage of the statement runs as follows: "The main objects of this religious movement are threefold: 1. To promote the true religious spirit among all faiths. 2. To afford a common platform for the advocates of different religions. where each can show to the best advantage the vital principles of his faith, without in the least entering into controversy with or hostility to any other faith. 3. To place within easy reach of enlightened and educated men, trustworthy information about every form of religion, and leave them to judge of the merits of the same." The committee request through their circular every one to see to it that the best advocate of his religion be sent as a representative, and they hope that the movement will tend to promote union among people of different faiths. The subjects announced are, 1, God; 2, Soul; 3, Sin; 4, Transmigration; 5, Bodily Health; 6, Family Life; 7, Social Life: 8. Revelation; 9, Mediator, and 10, Salvation. The circular is signed by the President, Salig Ram Shastri, Professor of Sanskrit, Ajmere Government College, and the Secretaries. Fateh Chand Mehta, B.A., LL.B. (Cambridge), Barrister-at-Law, etc., and Bithal Nath Misra.

HE WOMAN'S COMMITTEE ON RELIG-IOUS PARLIAMENT EXTENSION. Mrs. Elizabeth Boynton Harbert, Chairman of man's Committee, and Mrs. Frederick Hawkins, Secretary thereof, have determined to circulate for signatures, in all parts of the world, the Pledge of the World's Religious Unity with which the Religious Extension movement was inaugurated. 43

inaugurated. This pledge, of which Mrs. Harbert is the author, was the bond of union presented and signed at the first Extension meeting, and is in the following words: "Recognizing the interdependence and solidarity of humanity we will welcome light from every source, earnestly desiring to grow in knowledge of truth and the spirit of love, and to manifest the same in helpful service."

Lectureship endowment.

HE HASKELL LECTURES. Through the generosity of Mrs. Caroline E. Haskell, who provided the necessary endowment, the University of Chicago has established a Lectureship on Comparative Reli-

gions for Rev. Dr. John Henry Barrows, Chairman of the Committee of Organization of the World's Parliament of Religions. A part of the lectures are to be delivered in India, others at the Hairman's transition.

University.

HE RELIGIOUS PARLIAMENT AT PARIS IN 1900. French papers are discussing the plan of a Religious Parliament to be held at Paris in 1900. Cardinal Gibbons is an ardent partisan of it, and it

has the support of His Holiness, Leo XIII. We read in a French paper that the Pope gave to the object his "absolute approbation," but to insure its success he "did not think it wise to give to it his direct patronage, lest the Parliament of Religions, which should be independent and open to all, might give the impression of being a 'Congress of the Pope.'" Concerning the proposed Parliament, the Abbé Charbonnel says: "The idea is simple. There are a few of us here who are desirous of resuming the evangelical and democratic tradition. who are desirous of going out to meet the people, who believe that for the people religion ought to be above all things a moral stav. But to attain that end religion must not be imposed, it must be PROPOSED simply, dignifiedly, and in all sincerity, that the people may accept of it what is good and useful. We think that a Parliament to which all religions are honestly invited, in which the ministers of those religions should have 44 every

Abbe Charbonnel's plan.

every facility for expounding their doctrines, and of explaining them to all hearers, would be the best means of proving to the people our sincerity. The Congress will guarantee to the different confessions, all parliamentary rights and privileges, that is, the liberty to each of setting forth its views and propagating its doctrines by all the means of persuasion in its power."

CONCLUSION.

UCH is the progress of the movement.

conclusion, we repeat here once more, to forestall misconception, that the Religious Parliament does anot propose an obliteration of the differences of the various religions, but on the contrary it proposes to render the differences distinct and make them better under-The equality on the platform is a parliamentary stood. equality and not a promiscuous reduction of all to one level. The purpose of the Parliament is presentation, not controversy. Its aim is not to decide what is religious truth, but to make investigation and impartial comparison possible for all who would know the truth. The secret of the success of the Chicago Parliament of Religions was in the strict adhesion to the rule that the various delegates should, without any attack upon other religions, state what they regard as most essential and valuable in their own faith. The friends of the Parliament trust that Truth can take care of itself and agree with Milton when he says: "Whoever knew Truth put to the worse in a free and open encounter?"

N. B.—Correspondence on matters relating to the Religious Parliament is cordially solicited, and may be addressed either to the President, Hon. C. C. Bonney, Tacoma Building, Chicago, Ill., or to Paul Carus, Ph.D., Secretary of the Religious Parliament Extension, Post Office Drawer F, Chicago,

III., U. S. A.

Equality is merely parliamentary.

Presentation not controversy a help to know the truth.

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